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I find in Professor Ward's treatment of his opponents the trouble that I find in Bergson's; both of them like to put their victims on the bed of Procrustes.

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JOURNALS AND NEW BOOKS

MIND. October, 1917. *The Medieval Doctrines in the Works of Donne and Locke* (pp. 385-392): FRANÇOIS PICAVET. — A notice of theses done at the École des Hautes Études, one by M. Krakowski maintaining that Locke's metaphysics and theology have their roots in the Middle Ages and that his thought marks no break in continuity; the other by Miss Ramsay showing the medieval and Plotinian source of the thought of John Donne. *Socrates and Plato* (p. 393-406): J. A. STEWART. — Defining Platonism as "the faith out of which 'the Doctrine of Plato' as prophetic message" issues, the question is asked how Platonism is to be affected by Professor Burnet's book, *Thales to Plato*. The view is that Professor Burnet has given too much in the way of a background environment, and too little of Plato as a personality. *Recollection, Association and Memory* (pp. 407-427): J. LAIRD. — Adopting Bergson's distinction between pure memory and memory as motor habit, and the neo-realistic doctrine of simple apprehension as non-representative and as involving a complete duality of process of apprehending and object apprehended, the paper proceeds to show that there may be direct and simple apprehension of past events. *What is Formal Logic About?* (pp. 428-447): ARTHUR MITCHELL. — Finds the subject-matter of logic to be *meaning*, the status of which as public, common and objective is explained. Every meaning has character, a locus, and a co-functionality between them. Finds the fundamental principle of logic to be "this co-functionality between character and locus, in meaning." *Discussions: Mr. Russell's Lowell Lectures*: D. M. WRINCH. *On Relevance*: ALFRED SIDGWICK. *Formalism and the A Fortiori*: F. C. S. SCHILLER... *Critical Notes. New Books. Philosophical Periodicals.*

REVUE DE MÉTAPHYSIQUE ET DE MORALE. November, 1917. "*La religion*" de M. Loisy (pp. 617-626): A. DARIN. — A new development of the religion of humanity. *De la nécessité médiate et de la nécessité immédiate* (pp. 627-692): L. DAURIAC. — A study of two types of necessity in order to clear the way for an understanding of the contingency of the categories. *Les ordinaux transfinis de*

Cantor et leur définition logique (pp. 693-709): A. REYMOND. - Although the words of Poincaré may be true, "that there is no hope of seeing an agreement established between the pragmatists and the Cantorians," the author believes that he can show that the Cantorians' theory of transfinite ordinals is not without contradictions. *Enseignement. La rénovation de l'école*: E. RIGNANO. *Questions Pratiques. De la liberté en temps de guerre*: G. GUY-GRAND. *Nécrologie*.

Goblot, Edmond. *Traité de Logique*. With a preface by Boutroux. Paris: Librairie Armand Colin. 1918. Pp. xxiii + 412. 8 fr. (plus a temporary advance of 20 per cent.).

Jastrow, Joseph. *The Psychology of Conviction: A Study of Beliefs and Attitudes*. Boston and New York: Houghton Mifflin Company. 1918. Pp. xix + 387. \$2.50.

Leighton, Joseph Alexander. *The Field of Philosophy: An Outline of Lectures on Introduction to Philosophy*. Columbus, Ohio: R. G. Adams & Company. 1918. Pp. xii + 414. \$1.50.

The Imperial Japanese Mission, 1917: A Record of the Reception Throughout the United States of the Special Mission Headed by Viscount Ishii. Publication No. 15 of the Carnegie Endowment for International Peace: Division of Intercourse and Education. Washington: Byron S. Adams. 1918. Pp. vi + 125.

NOTES AND NEWS

We are glad to circulate the following letter, addressed to all admirers of Professor Royce:

"Some of the personal friends and colleagues of Josiah Royce, who believe that his work and his character made a deep impression upon a wide circle of men and women, and that he became in fact the center of a large spiritual community, many of whose members were unknown to him, as he was unknown personally to them, feel that the reverence and affection which went out to him as a thinker and as a man should be embodied in some appropriate memorial of him at Harvard University, where he expressed himself in characteristic speech and writing for thirty years.

"It is proposed, with this end in view, to create a fund of \$20,000, to be known as the Josiah Royce Memorial Fund, the income of which shall go to Mrs. Royce during her lifetime, and thereafter to the Department of Philosophy of Harvard College, to be used in such ways as the Department shall decide from year to year.